/104 cont./

122 The cadet was familiar with only two forms of activity: he slept or ate. It was indeed a pleasure, however, to sleep within four walls once more, although at night the wind often whistled through strongly. And there were all kinds of things to eat that were
262 not furnished on the march. There was plenty of sugar cane; the cooked mandioca root with roasted bacon cubes was a dish for the
[224] gods; a piglet was slaughtered; a few chickens forfeited their lives; the young chaps had also killed a tapir one day under a regular volley of small shot; it furnished a very tasty ragout. The women sent fresh, crisp "beijús," a simple baked product made of mandioca

142
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Antonio

Quirino

262 flour, of the shape and approximately the taste of matzoth. Since
•272 there was no shortage of rapadura /a crude form of sugar; see the glossary, p.172 /, "jacuba" was constantly being prepared as refreshment; in a gourd bowl a plentiful amount of rapadura, a plentiful amount of farinha /manioc flour; see the glossary p.171 /,
231 and water as desired. Even milk appeared. In the evening the
526 calves were separated from their mothers; the herd was driven into the "curral" /corral; see glossary, p.170 /, and the calves were lassoed with a great hullabaloo, while a large and appreciative
526 audience /105/ sat all around on the fence. That was something

/124 cont./

123 283 and showed me how the raw cotton, merely cleaned of seeds, is twisted into thread with the spindle. The cotton plants stand 241 between the huts everywhere; beside them grows mamona /castor [372] oil plant/, whose oil serves us for wretched illumination in the [251] evening, and peppers. Mats are spread out on racks in order to dry the mandioca farina.

The roça," the cultivated field, lies some distance away. The Bakaïrí plant mandioca, beans, rice, sweet potatoes, sugar, and deliver to the Fazenda Corrego fundo. Their rapadura was ● 272 excellent; the melada, a honey-sweet syrup, moved us to exclamations of admiration. The sugar cane is pressed between 249 two cylinders in the simplest way. (Cf. the vignette at the be-

342

Old-style hut.

[249] ginning of this chapter /see p. 2/).

We found Caetano's hut divided into three rooms: Caetano received us in the high, airy center room and shut the door, behind which little Luisa was doing housework. Felipe and Carlotta 354 Parecí lived in the corner room opposite. Three canga blocks 482 formed the hearth. Plaited back-baskets, which are carried by a forehead band and in which the women are said to carry up to six 412 arrobas. Graters to grate the mandioca: hard little spikes from 824 the rib of the buritĩ leaf are neatly set into the middle part of a narrow piece of wood almost a meter long.

/159 cont./

262 574 It contributed no little to the enhancement of the holiday mood that plenty of beijús, as well as puvas /see the glossary, p. 172/, brick-like pieces of dried mandioca pulp, and, above all, mingaus /see the glossary, p. 171/ were served. Everyone [272] was separately offered in large bowls three kinds: a whitish, thin, scarcely refreshing beaten paste of starch flour, another, yellow one, tasting of squash, and a third one, warm and pleasantly sweet, toward which everyone crowded in order to grant the palate this half forgotten quality of sensation.

609 Most delightful was the absolutely equal treatment that was given us and the soldiers. Chico, this African ape-man, even seemed to impress the little people particularly, and he, like all the others, leaning on his gun, accepted the homage with great dignity and drank in enormous draughts.

It cannot be said that the barbarians actually expressed great astonishment. In general they did not pay any attention to skin color and beard; true, they admired the clothing, the knives, the opera glass, but as children who are not experiencing this for the first time do with their presents at Christmas. A [152] demonstration shot filled them with terror; the women ran away, the men winced and, puzzled, joined in the laughter when they saw our gaiety. To avoid a repetition, however, they urgently begged "åla, åla -- it is enough." At the strange /160/ appearance of our dogs the professor was so frightened that he manifested the best intention of shooting them dead.

12 August.

437 439 The Bakaïrí paid us a return visit with wife and child. They were heavily laden with beijús. Soon an enthusiastic barter with the soldiers was in progress; the latter bartered for arrows or feathers and puvas in exchange for buttons and worn articles of clothing. The buttons, which could be strung on the belt-string, were highly prized. The guests, however, especially preferred [554] knives, plates, and spoons. The tribal sorceress ran about busily; in vain she speculated on a cooking pot, which she excitedly examined from all sides; but she won a spoon, a tin plate, and

/173 cont./

535 In the evening there was a musical performance. A flickering fire of twigs faintly illuminated the night. The men appeared
[534] in pairs with menis, the meter-long flutes; one had the rattling shells tied around his foot. One pair stationed themselves near us, the other one in front of the opposite house. The former started to blow, stamping rhythmically with the right foot in one spot, our two dipped the menis in water and cried loudly "uh -- uh," then started to blow also and began moving toward the hut at the left, beating time regularly with the right foot. The ones across the way came blowing toward us, while the others, without ceasing their melancholy wail, stood still again, stamping and bending their bodies forward. Finally this pair, too, returned to their starting point; during the finale the lament of the night wind whistling in the chimney increased to the most miserable wail, and the quartet
• [212] was at an end. Courteously we were then immediately served the strengthening mingau.

This was the "tŏtŏdidlte," a word infinitely jollier than the dance itself, which it designates.

122 21 Aug. φ 12° 49'.3, λ 14'.3, km. 11.08, total 212.80.
132 /174/ 11:00 A.M.: I 745.8, II 736.4, dry. 29.0.
5:20 P.M.: I 743.6, II 734.2, dry. 27.0, wet. 24.1, water 25.8.

000 Back to the camp early. During the night the bottom of Israel's canoe split with a bang and the load sank. Some of Wilhelm's things, among them the oil sketches of the place of embarkation, were destroyed. The beans lay in the water for hours.

122 Off at 1:00 in the afternoon; soon there was campo on the right; we noticed a hut which we investigated; it did not seem to
[415] be finished or else was merely a supply station. A number of well-filled baskets, pots, bags with gourd vessels, a rack for the puvas, and bunches of urucú capsules, whose angular seeds furnish the red pigment, were completely abandoned. The path to a roça led into the woods.

/177 cont./

122 By way of farewell we wanted to drink sweet mingau --
[202] piseregu -- in the main house; it was bubbling in a big pot; I was /178/ so foolish as to dip a piece of beijú prematurely into the foam -- the old cook leaped up and they all screamed at once, horrified -- the foam was still poisonous. That I did not know this was probably inconceivable to them; but I thought it best to refrain from producing a miracle for them.

500 It was lasting too long for us: Claus had to calculate an occultation of Mars that was taking place today. Unfortunately the event which we had long anticipated with pleasure and which would have been doubly important for us so near the Schingú took place before twilight set in.

Our Bakairí visits had come to an end.

[134] In the evening an inferno of mosquitoes. Wilhelm's and my hands and lower arms have for some time been covered with flat, slow-healing sores. They start with a dark blister the size of a pinhead, which contains thin pus; then they become enlarged and discharge a thin, milky secretion. It looks as though they came from the bites of small flies. In connection with the discharge, red scars remain after healing.

122 25 Aug. φ 12° 26'.2, λ 21'.7, km: 28.83, total 310.90.
132 6:50 A.M.: I 743.2, II 735.2, dry. 14.0, wet. 13.1, mares' tails 3°, wind - 0, water 25.1.
5:30 P.M.: I 744.6, II 735.2, dry. 25.4, wet. 23.3, clear.

133 Heaven only knows when the "Schingú" is finally supposed to appear. After two days there is a river coming from the left, that is no doubt certain, and later on a larger river -- but when? Concerning this there are the most varied interpretations.

At a width of 70-80 meters we measured the speed of the Batovy at 1,416 meters per hour. Barranca three and one-half
137 meters. Water dirty yellow, as always. Campo, tucum and carandá palms. Low brush on the shore and individual copses about 18 meters high. Araticú, blossoming paramdo.

/61 cont./

512 The taciturn Indians, men and women, chattered con-
[192] stantly, and Eva's delightful laughter rang out merrily. The
[278] women were all busy. One was scraping a reddish bark which, when cooked, furnishes a curative brew, a second was pound-
ing mandioca grain in a mortar. Now and then a swallow was brought to one of the men in the hammock. A beautiful
[272] picture there by the flickering fire that leaped up at the enormous kettle; the naked woman with long hair was skimming off the milk-like, gently bubbling foam of the pinerego in a little pot and pouring it back again and again with a vigorous swing of her arm. Others stepped up, yours truly as well, and tasted, licking their fingers. My intended looked very trim,
[231] too, her "raven-black Mongolian hair" had glints of faded light brown, and she was squatting in front of three discon-
tentedly cawing green parakeets which she was feeding out of
[262] a little pot. Then my turn came: she placed a freshly baked, golden yellow beiju flat-cake in front of me and did not forget to remark that it was her own handiwork.

Pai Yapi had fallen asleep. I, too, was overcome by a pleasant weariness in the unfamiliar, mood-evoking equable-
ness of the domestic activity. I could not resist the pleasant invitation to take a midday nap, although in the largest ham-
mock there I squirmed like a fish in the net.

I had slept soundly. The picture had changed. The women
[515] sat outside on the plaza, five in a row one behind the other, busily engaged in delousing. Anyone who caught a little
[542] animal placed it on the tip of the tongue and swallowed the delicacy or gave it to the original owner, who received it from the rear in her upturned right hand. The men were attentively watching swallows, "ini": Luchu shot at them without hitting them; when a pair took its prey in the air, this aroused general interest, and good old Paleiko furnished explanatory comments. Everywhere dolce far niente. Only the sons did not celebrate. large caterpillars marched by, heavily laden with pinces of nalks and charcoal.

342 Tumayaua's house was a little smaller; here Eva's children peeped out of the little hammocks, but otherwise the picture was the same.

The lodgings pleased me more than the second part of the room-and-board. As far as my diet was concerned, it was bad. I did not see meat at all during my stay in the village, if I except two mice that were shot. Fish was given to me rarely and in small portions as though it were one of the costliest of dishes: once a little pot of creatures the length of a little finger in a saltless broth with a coconut milk as a spoon; twice a piece of grilled fish barely hand-size and served on beiju as on a small plate; and once a piece of electric eel, almost too fat, but good and with a skin like smoked eel. Then once I was allowed to dip beiju in fish oil, which would not have been a special delicacy even for the Bakairi if in their childhood they had been obliged to take cod-liver oil. I do not find anything else recorded in my journal -- on the other hand, on the first day my intended shared with me pounded maize kernels which she held in her lap as she squatted on the ground; occasionally she also brought me a couple of mangaba; and during the inquiry about vocabulary, Eva offered me ants, a palm-boring beetle which still had half a leg, and a fat larva, all of which were supposed to be "iwakuhukuhu," the superlative of everything good and fine in Bakairi. There was no lack of manihoca flat-cakes or beiju and drinks. The festive drink, pinerego, however, lasted for only two days; greenish gray like soapy water, warm and covered with bubbly foam, it nevertheless had a pleasant, insipid, sweet taste. The beiju were very different in quality, depending on the type of flour; they were usually crumbled and, mixed with water, taken as a drink.

On the other hand, my hosts were heartily willing to relish the little that I had with me in the way of beans and salt and urgently begged for them. There was some difficulty with the beans. Paleko and I together cooked them, but both for the first time in our lives. I kindled the fire and he fetched sticks of wood; we set an earthen pot with the beans in it on three stones and cooked away. Paleko sang to it, plaiting his basket and beating time softly

/212 cont./

+[171 244] In the cultivation of mandioca, which today, along with maize, is penetrating into the farthest corners of Africa, as though both of these purely American plants had been native there forever, the metal-less South American has gained achievement which need not fear any comparison with other parts of the world. Today there is a cultivated, harmless species, but the [ES2] original root, which was found only on the Schingú, first had to ●[272] be divested of its strongly toxic juice, the expressed flour, obtained by grating and pounding, first had to be roasted before a foodstuff was produced, and, to be sure, one of many uses, in a solid state and as a pappy drink, Manihot "utilissima." It far surpasses maize in importance in the household of our [242] Indians. It furnishes the principal food and is really responsible [412] for having forced the natives, who received it from more advanced tribes, to become sedentary, for its preparation presupposes a series of procedures requiring patience and presupposes implements, which, like the grating board studded with palm spines, could be produced only at a great cost of time and work with the [ES2] inferior tools. Unknown on the upper Schingú is the ingenious typytí, a tube plaited out of elastic stalks, which is filled with the grated mass and, pulled lengthwise by means of a weight, presses out the poisonous juice. our Indians filtered and pressed the juice through plaited sieves.

+[171 243] Of greater interest, however, is the fact that the method of fermenting larger quantities of extract by means of chewing balls of flour or kernels of maize, which is used today probably everywhere in South America where maize and mandioca are cultivated by natives, was still unknown in our region; also, nothing was known there about the preparation of pajauará, popular among the North Karaiben, where the fresh beijús soaked in water are [277] wrapped in leaves and buried for a few days. /213/ The püserego of the Schingú does not have an intoxicating effect; it merely represents the tastiest pap-beverage, it is a soup, not an alcoholic drink. No palm wine is made either. one becomes intoxicated only with dancing or, if one wishes, with tobacco, and achieved what was humanly possible in the quantitative consumption of the pap-beverages. On the other hand, the Kamayurá

/300 cont./

*191 against appearing in the "flute house" at an inappropriate time,
527 though they may hope to come out again alive, or at most only
535 half dead. Carnival on the Kuliseu is also followed by a period of fasting, for it does not end -- the reason is not one connected with the cult -- before everything that is there has been eaten
[462] and drunk insofar as possible. The women have an enormous
[262] job satisfying the demands for beijús and drinks; they must pound,
[272] boil, and bake incessantly, and this necessity has probably also contributed somewhat to their being kept away from the dancing, so that they could meanwhile carry out their duties.

535 Bakaïrí. On the Rio Novo and Paranatinga the old customs are still observed. "Everybody dances like the wild Bakaïrí," said Antonio, "tudo dansa como Bakaïrí brabo." He described to me the festival held last April, when the people from the Rio Novo had invited those of the Paranatinga. They danced the yatuka dance, the makanri, and the imeo. Yatuka is a fish dance; wooden fish are worn on the head, especially the black pakú and the matrincham; heads of men and women are made of calabashes painted black and white or black and red and surrounded with Bromelia hair.

Makanari is a general term. The Bakaïrí calls almost everything and anything that is part of his dance adornment makanari; he calls specific dances makanari. "bakaïrí makanãri zũto," the Bakaïrí is master of the makanari. It is the dance of his tribe. The imeo is a type of makanari, a specific figure. In fact, it seems that the concept of makanari was originally narrower and
[532] referred to a specific dance with straw plaiting. Among the docile Bakaïrí there are no wooden masks. Here the principal makanari is the bat dance, and, to be sure, pemĩmo, the small
[533] bat, and aluã, the large bat. Antonio recited the text of the aluã dance* for me, but, in spite of a great deal of trouble, it

535 539 *One man sings: ohũhaaha-ãhã yumãa ohũ.... yumarí uvanukã, yumari uvanukã huyanã vitã õõ....yohohohũ. Then another: manã kãna

/334 cont./

One of the women in the Paranatinga village was called maldla = tujujú stork. The names of the men were usually obtained without difficulty; sometimes there was a little reluctance and it was preferred that a friend give the information. One Bakaïrí allegedly had no name because his parents had died early. From the women on the Kulisehu I always received only the answer, "I am a woman"; however, I neglected to ask a third person. I have described the custom of exchanging names; cf. pages 115 and 122. It explains why the Indians make so little fuss about submitting to Christian baptism. To them it means simply a ceremony by means of which they lose their old name.

Birth and couvade. Abortions are said to take place frequently. The women are afraid of childbirth. Among the Bakaïrí they make a tea from the root of a campo tree called perovinha. Probably there are also mechanical procedures. The woman gives birth in a kneeling position on the floor, hanging on to a post. The hammock is not supposed to be soiled. Women who demonstrated this to us in pantomime and who knew about it from experience stated emphatically that the pains were great. They soon get up, however, and go to work, and the man goes through the well-known couvade, the male lying-in, during which he adheres to a strict diet, does not touch weapons, and spends most of his time in the hammock. On our return we saw such a couvade in Maigéri in Paleko's house. An actual lying-in room had been /335/ set up by stretching two man-high walls of hanging buriti leaves from one of the main posts to the outer wall. In this way a three-cornered segment was closed off. I was gladly allowed to enter so that I could give the child beads. Inside there were stretched four hammocks, sheltering two women with babies and two men. A strong odor of pikí, coming from rubbings, filled the room. The babies were kutípa, ill, weak, the parents complained. The fathers and mothers were ceaselessly occupied with blowing on them, and, to be sure, with hollow-sounding noises with the mouth nearly closed, which was hardly interrupted for a moment throughout the following night. The husbands left the house only to relieve themselves; they lived exclusively on thin pogu, mandioca cakes crumbled in water.

241 beans, *ipié;* peanuts, *oremį;* sweetpotatoes, *mahódo;* "cará," *sávi;* maize, *dnji;* potatoes, *múla;* cotton, *kodokíra;* urucú, *dunto;* tobacco, *tauví;* piqui fruit, *ípa.* Manioc, maize, and sweetpotatoes
248 were the principal food crops. Cotton was grown for making hammocks and the various belts and
276 strings used. Tobacco leaves, after being dried, were smoked by being rolled into cigars (*tapáki*).
[355] Tobacco seems to have had a ritual use, as the shamans smoked heavily before performing a rite.
252 Bitter manioc was shredded on a shredding board into which fish teeth or fine pieces of shell had been embedded. The pulp was squeezed in a piece of cotton cloth in order to remove the poisonous acids. The meal was then used for baking cakes. The fine powder or flour which settled at the bottom of the settling tub was also used for baking cakes after it was thoroughly dried. Maize was eaten boiled or roasted. Sweetpotatoes were
● 272 roasted over coals. Maize meal was prepared and mixed with wild honey and water to make a non-alcoholic beverage. The Bacairí claim not to have used any form of alcoholic beverage.

241 Cultivated plots were located outside the village, each large household usually having a continuous area. Maize and many other crops were planted in September and October when the rains began. Sweet manioc and sweetpotatoes could be planted the year around, especially on river banks after the rivers went down following the rainy season. April was the harvest month and also the beginning of the ceremonial season.

ORGANIZATION OF LABOR

592 The occupants of the large communal houses usually worked together in the fields, went hunting or fishing together, and generally cooperated in economic activities. Families could work individually if they wished or did not need the help
241 of others. It was the task of the men to burn and
462 prepare the fields for planting. As the men loosened the soil with the digging stick women planted the seeds, slips, or pieces of stalk, as the case might be. Women and children thereafter took care of the weeding.

462 Division of labor by sex existed to a certain
[320] extent. Women wove mats (*anepíu*) out of various
[321] fibers, and hammocks out of cotton yarn which was also spun by women. Men wove baskets.
[323] Both men and women made clay pots. Bacairí